

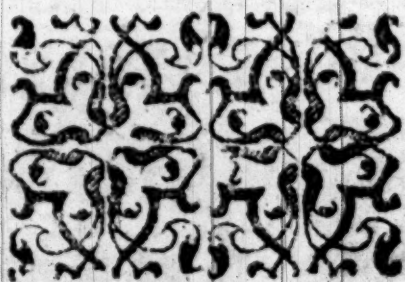
REMEDIES

Against Discontentmēt,
drawen into seuerall Discourses,
from the writings of auncient
Philosophers.

By

Anonymus.

Rebus aduersis constans,



LONDON

Printed for Rafe Blower

An. Do. 1596.

THE
NEW
AND
IMPROVED
METHOD

OF
TEACHING
THE
ART
OF
ARITHMETIC

AND
THE
ART
OF
ALGEBRA

BY
J. H. P.

OF
THE
ART
OF
ARITHMETIC

AND
THE
ART
OF
ALGEBRA

PRINTED
BY
J. H. P.
OF
THE
ART
OF
ARITHMETIC

To the right Worshipfull,
Edward Cooke Esquier, her
Maiesties Attorney generall,

S I R, hauing recei-
ued many kind fa-
uours from you, &
there resting in mee small
abilitie, though much will,
to deserue them. I thought
yet at the least to do, as ho-
nest (though unhable deb-
tors) are wont, who wan-
ting meanes to make full
satisfaction, do straine the
selues to pay interest untill
A 3 some

The Epist'e Dedicatorie.

Some better fortune do be-
fall them. And if you be
pleased so to accept of these
my labours, I doe promise
& protest, that I will seeke
by all meanes possible to
discharge the whole, as my
abilitie shall encrease. I'll
when & ever, I will wish
you as happy, as I deeme
you worthy, & remaine

Yours deuoted in most
dutifull affection.

Anonymus.



Anonymus

to his Friend,



On earnestlie entreated mee to sende you those small discourses you tooke view of in my studie, not longe since. You haue so great authoritie ouer me that I can not (without breaking the league of friendshippe) make that iust excuse vnto you, which I might vnto others. They were onely framed for mine owne priuate vse ; and that is the reason I tooke no great paine, to set them foorth anye better, thinking they should neuer see

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the

Anonymus

the light. Imagine not to find in them, those subtile questions, and profound discourses which so waightie a matter requireth. It was not my purpose to enter so farre, both in regarde of the weakenes of mine owne forces, as that I did likewise knowe well, that the auncient Philosophers haue lefte vnto vs many volumes of the same subiect, whose perfection I am in no wise able to imitate. But as they all with one accord doe acknowledge thus much, that wee do naturallie desire to bee happie, and that there is no
meanes

to his friend,

meanes in this world to attaine
thereunto, but to bridell our
affections, and to bring them
vnto a sounde temper, which
is the onely waye to set our
mynde at rest : So did they
iudge it requisite, that wee
should referre all our labour,
watching, and meditation to
this end . And in deede it is
the course which the best witts
of those times, haue taken : yea
not onely they who haue been
guided by the obscure lighte of
nature, but euen those whose
thorowe faith haue been en-
lightened, by the cleare shining
of

Anonymus

of the Sonne beames. From these faire flowers, whiche their labours haue afforded mee, I haue as I passed by, gathered this small heape, and as my time and leasure serued me, distilled them, and kept them as precious. Deeming that the lesser quantitye they did containe, so much greater shoulde their vertue and power be. For I was long since thus perswaded, that the receiptes which wee seeke, to calme, and appease our mind with all, ought to bee gathered into the fewest words, & shortest precepts that may be, that wee may alwayes haue them about

to his Friend.

bout vs. Forasmuch as disquietnes, which stoppeth the passage of felicitie, and with the which we are alwaies to combate, doth for the most part take vs vnawares, and keepe vs at that bay, that if wee haue not still some short, and easie weapons about vs, which we may well handle, we should not be able to defend our selues. I doubt not but your age, and experience, hath long since prouided you those that are of better mettle, better forged, and tempered. But sith that you haue a good opinion of mine, and desire to vse hem (as you make me belecue) I do answerable

ſwerable to your deſire ſend the
you. If they pleaſe you, it ſhalbe
according to my wiſh : If they
diſpleaſe, yet is it according
to your commaunde-
ment. Fare you
well.

Yours

Anonimus.





¶ A brieſe Table of all
the Diſcourſes contey-
ned in this Booke.

- 1 *Howe wee ought to pre-*
pare our ſelues againſt
paſſions.
- 2 *Of the choice of affaires.*
- 3 *Of foreſight.*
- 4 *Of the vocation of eue-*
ry man.
- 5 *Howe wee ought to rule*
our life

6 Of the diuersitie of mens
actions.

7 Of the choire of friends.

8 Of dissentling.

9 Of vanitie.

10 Of prosperitie.

11 A comparisō of our own
estate, vwith the for-
tune of other men.

12 Of aduersitie.

13 Of sorrowe.

14 Of the affliction of good
men.

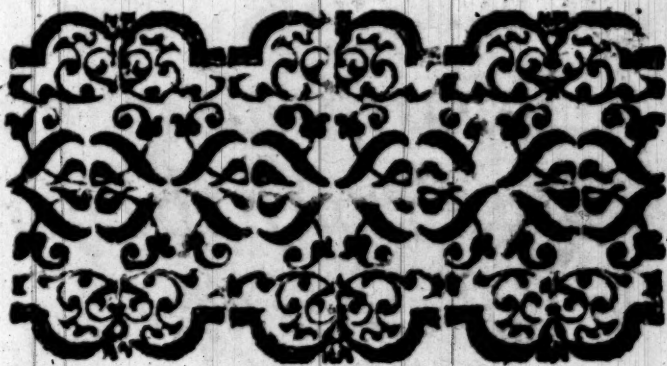
15 Of other mens faultes.

16 Of iniuries, wronges,
and

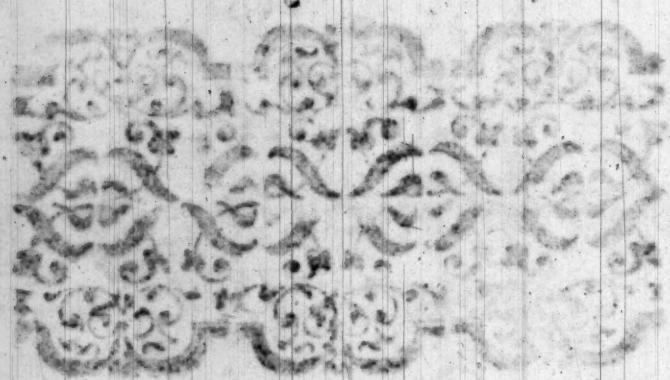
and disgraces.

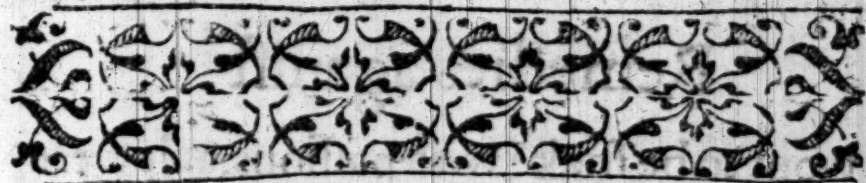
17 *Of pouertie.*

18 *Of Death.*



17 Of pomegranates
18 Of Pearls





Anonymus,
his
Remedies against
Discontentment.

I. *Discourse.*

How we ought to prepare
our selues against Passions.

SEING that our felicity de-
pendeth of our actions, & that
our soule is (as it were) the
fountaine & beginning ther-
of, the greatest care that we ought to haue
(if we desire to liue happely) is to quiet &
appease it, and to take order that it be not
troubled with commō & vulgar opinions,
as thinges contrary to the nature thereof.
There are especially two seasons, the one of
prosperity, the other of aduersity, wherein it

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is wont to be shakē with passions, as it were with violent & mightie windes. We ought then before hand (like vnto the Mariners who before they put to Sea, doe prouide themselves of all that may be necessarie for them to resist a tempest) to furnish our selues of discourses, which may like ancors settle our minde, that it be not caried away with the waues of passion, when they shall happen to beate against it. For as Zenophon did exhort his fellow citizens to sacrifice vnto the Gods, whilest they liued in prosperitie, to the end they might before hand, be reconciled & fauourable vnto them, when they should call vppon them in aduersitie: So likewise we ought when we finde our selues at any leisure, to seeke out the knowledg and acquaintance of reason, to the intent that when we haue neede thereof, it may come at our first call, as knowing our voice, and being alreadie willing to defend vs. Discourses are the ouer-rulers of our passions: which when we haue throughlie knowne and examined, and that we are well able to iudge what force they haue ouer vs, and what power

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power we haue ouer them, they are nothing at al so enraged against vs, but farre more easely quieted. Like vnto dogges, which neuer cease barking at them whose voices they know not, and are loone appeased, when they heare them speake, whom they see daylye. We are woont to compare the comaundement of the soule ouer this brutish and earthlie parte, from the which our passions doe arise, vnto the office of a good Rider, who mannageth his horse, for keeping still in the Saddle he turneth and ruleth him at his pleasure. But a Knight shall receiue smale honour, to bring a horse vnbacked to the Turney, which had neuer champed the bytt, nor galloped the rounde; wee ought firste to teach and tame a horse, before we serue our turne with him at our neede; So in like maner before we committ our selues to the weilding of important affaires, and sett our selues to show vppon the Stage of the world, we ought to tame this wilde parte of our soule, and cause it to bite on the bridle, teaching it the lawes and measures, wherewith it ought to gouern it selfe

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as occasions shall be offered, and setting before it the pleasure and contentment which it is to receiue, by the issue of wor-thie and constant actions. Meditation is that which giueth the soule a right temper, making it harde, and not to be perced with any sharp passion, in resisting that for which we haue made long preparation before hand, we may well be wondred at, albeit it be a matter most difficult: contrarily a very small thing troubleth vs, if it happeneth on the suddaine. How often do you thinke that Canius thought of death, and how often did he discourse what it was, who being condemned by the Tirant and sent to suffer, he was so smally moued therewith, that he saide to the Captaine that came for him, that he should call to minde that he had the aduantage of a game of him, against whom he then went to play. And taking leaue of his friendes, he gaue them no other farewell but this, O my deare friends I shall shortlie knowe that which I haue so long desired, to wit, whether the soule be imortall, & whether by death we feele the seperation that is made

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made betwene the soule and the bodie. We ought to belieue, that this poore Pagan had been long excercised in commaunding his passions, and was well provided of worthie resolutions, sith that with such constancie and grauitie he went to an vniust and violent death. If then the desire, to knowe what the soule should be after death, caused this mans torment to be pleasing vnto him: What ought the certaine knowledg which we haue of the immortalitie thereof, and the hope of eternall life, eternally happy, worke in those that shal dayly meditate thereon? Ought it not to cause both death & other afflictions which we indure, to be delightfull vnto vs, seeing they are as it were the Waues which cast vs, vpō this haven of happines?

2. Discourse.

Of the Choice of affaires.



An is not borne to liue with his hands in his bosome, but contrarily as the fairest member that setteth out the worlde, he

Remedies against

ought to bestow his paines for the gouern-
ment & preseruatiō of Ciuill society, wher-
in he is placed. But for asmuch as the qui-
etnes of men, doth principally depend of
the election of their vocation, & that there
is nothing that furthereth them better to
liue contentedly, then when they are well
fitted with a meet calling, they ought first
of all to examine them selues, and consi-
der to what end they take that vocation
vppon them, yea and vnder whose autho-
rity. Because we ordinarily presume too
much of our selues, and attempt more then
wee haue power to perfourme. And this
error, for the moste parte falleth out in all
our actions, so that some spend more then
their substance will beare, others labour
more then their strength will suffer them,
others haue no commaundment ouer an-
ger, others in their speach can spare no
person, although it should cost them their
liues, others are vnfit to manage matters
of estate, because they are too sad & pen-
siue; others, are vnmeet for the Court, be-
cause they are discourteous and imagine
euer their owne opinion to be best. That
which

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which causeth vs to faile herein, is that we know not our selues, and oftentimes without making any prooffe of our sufficiency, we vndertake such things as we must afterwards leaue off with shame, or endure great paine and care, if we continue them.

Now, who so will weigh a matter before he take it in hand, let him remember that alwaies hee that beareth any burthen, ought to haue more force then the burthen it selfe. For if it were too greate and heauy, without doubt he that would take vpon him to carrie it, should be constrained either to leaue it, or to shrink vnder it. We ought likewise to consider, that there are many sorts of callings, which of them selues are not so great, as in regard they are intermingled, & intangled, with a rable of other affaires, and such offices are to be auoyded in asmuch as they weary the mind. But we ought to make choice of those, which we are able to execute, & bring to an end, or at the least of such as we haue good hope of the good effecting of them. And we ought alwaies to leaue off those enterprises, that fall not out ac-

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cording to our purpose & pretence. I say not this to feare you, nor in such sort to abate your courage, that hereuppon you do auoide some necessarie burthens, and as one daring to vndertake nothing, you remaine without any calling, which should bee a very slouthfull, and vnpleasing life.

For (as we say) It is the propertie of man still to be doing som-thing, which should chiefly be, in that which is necessarie and behouefull for the commo wealth. Seing then the necessitie of the life of man is naturallie subiect to labour, and care, wee ought to gouerne our selues in such sort, that if we be called to vndertake any vertuous, and laudable thing, we ought not to leaue it of for want of courage, nor yet to be so foolish-hardy to enterprise that which we know is aboue our strength.

3. *Discourse.*

Of Foresight.

WE ought the to take order (if it be possible) that we be not surpris'd by any worldly

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worldly actions, being before hand thoroughly furnished with wisedome. Which we shall easily do, if in all the affaires we undertake, we premeditate th'inconueniences and crosses which may happen vnto vs, according to the nature of them, and looke vnto that which falleth out daily. And suche Foresight doth wonderfullie lessen the force of euill; which cannot (if we take this course) bring any alteration or change. Contrarily they bring great damage to those who suffer them selues to bee surprised, not considering that nature hath set men in a dangerous place, when shee brought them forth into the worlde. They weigh not how often they haue seene women lament the vntimely death of their Husbonds, and Husbonds bewaile the like buriall of their Wiues and Children, euen at their owne doores. They consider not, that those who had speach and conference with them but yesterday, are now dead. Wee are so deceaued, and haue so small iudgement, that we thinke it impossible, that the like should happen vnto vs, which we see fall out euery day. If

wee

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we did acquaint our selues with matters in such sort as reason requireth, wee should rather haue cause to wonder how the dangers & accidents which doe pace so neere after vs, haue not in so long tyme ouertaken vs: And when they haue met with vs, how it is possible that they should handle vs so gently. O how doe wee deceaue our selues, when wee will not forecast what may fall out, and mistrust the worst, least we should be accompted timerous! It be- houeth him that setteth faile to know that he may meete with a storme. It is necessary for vs to vnderstand that that which happeneth to an other may chaunce to vs, and that which hãgeth ouer euery mans head, may fall vpon ours. Hee which obserueth an other mans aduersity, as a thing that may be fall vnto himselfe, is alredy armed. You will say I neuer thought that should haue happened vnto me: And why not? what riches is there, that is not attended on with pouerty? What honour, not waited on with disgrace? what high aspiring, without danger of a downe fall? There is no estate but is subiect to change, and that
which

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which happeneth to another, may meete with thee. It should be a long discourse and contrarie to our purpose if wee should reckon all those whome fortune, from the highest pitch of felicitie hath brought to the lowest step of miserie. In such an alteration & varietie of matters, if you do not thinketh that all accidents may touch you, you giue great power to aduersitie against your selfe, which is wonderfully appeased by the wisdom of him that foreseeeth it. Surely our minds should be settled in farre greater quietnes, if our actions did tend to those things that had a settled estate. For hauing once attained it, we shold at the least content our selues, and reioyce in peace. But for as much as all thinges in this world are transitorie and that there is nothing firme, the remedie of hurt by our infirmitie, is to foresee this, & not to afflict our selues with those things the possession of which, is as disquiet, as their search. And therefore we ought so to affect them, as thinges that may leaue vs, and haue this foresight that they do not first forsake vs.

As

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As it was once tould to ANAXAGORAS, that his sonne was dead, And hee answered I knew well that he was a man & subiect to death. We ought in like sort, to be prepared against all chaunces. My frende did not assist me in such a cause; I knew that he was a man, and so subiect to alteration. I enioyed a good wife: yet was shee notwithstanding a woman. He which in such sorte preuenteth the worst, shall neuer be surprised at vnawares, nor say as foolish men doe commonly. I had not thought it. To such the chaunces of fortune bring great affliction, because they are not armed with wise foresight to support them. A wise man in time of peace maketh prouision for warre. Vlisses passed many dangers and labours and yet was he neuer afflicted with any thing but one trifle which surprised him on the sudden, which was the death of a dog which hee loued well. I may conclude with that which is commonly and truly sayd. **A man surprised is halfe conquered.**

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4. *Discourse.*

Of the vocation of euery man.



IT happeneth oftentimes that many men considering not what they doe, doe fall into a kinde of life painefull to beare, & more troublesome to leaue. Which surely is a matter very intricate, which had neede of great wisdom, and no lesse patience, and wherein especially they are to call vppon God for his assistance; considering that in suche a necessitie, patience, and humility towards God, is th'only remedy to ease our griefe.

Looke into the estate of Prisoners, how painefull it is vnto them at the first to endure yrons about their legges: but after they are a little accustomed vnto them, necessitie instructeth them, and vse maketh them carrie them with ease. There is no kind of life so restrayned, that hath not some comfort and refreshing. And surely there

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there is nothing wherein nature hath so much fauoured vs, as that it hath caused vs to finde the remedie, or lessening of our griefes in the patient enduring of them: since man is borne subiect to all kinde of calamities. We ought then to presuppose, that we are all Prisoners of fortune, who houldeth all men fettered: and there is no other difference but this, that some mens chaines, are of golde, others of yron. We are all in one prison, and they who hould others Captiues, are prisoners themselues. If honour troubleth thee, riches vexeth other menne: and if basenesse of birth afflicteth thee, Nobility and greatnes tormenteth others a thousand fold more: If thou art subiect to an other mans wil, thou shalt see that he that commaundeth thee is Captiue to his owne, being bondslaue to thousands of discōtentments, and cares which thou perceiuest not. To conclude, if you looke narrowly into the matter you shall finde, that the whole Life of man is nothing els but a kinde of bondag. wherein euery one ought to frame himselfe in his calling, and endeuour to content himselfe

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selfe therein, dissembling the euill he meeteth with, and making vse of the good. For there is no estate of life soe painefull, wherein the patient mind findeth not some ease, and contentment. Albeit that art, & dexteritie, be more necessarie, in aduersity, then prosperitie. Industrie raiseth vp a familie in a small time. And when crosses and encumbrances, doe offer themselves, wee ought then to shewe our vertue, and dilligence, putting our chiefest trust in God. Ionas had good leasure in the whales belly, to make his prayers vnto God, which were not powred out in vain. In like maner, how harde and heavy soeuer any thinge is, it may be eased and helped. Limit alwaies your hope, by the terme of your Life, and iudge that many thinges, though in their outward appearance they seeme different, yet are they within, very like in vanitie. Enuye not those who are aduaunced to a higher calling then your selfe: For many times it falleth out that that which we deeme height, is a downefall. And to say the troth, those who haue liued contented,
haue

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haue not alwaies made the best Election :
But they who haue had the skill to carrie
themselues prudently in the Estate which
they haue chosen, taking that which was
euill patientlie, and seeking to better that
which fell out crosslie. Whervpon Plato
compared the life of man vnto Dice plaie,
wherein he which casteth, ought alwaies
endeuour to winne, and yet content him-
selfe with his chaunce. Seeing that good
& euill is not in our power, & that we may
notwithstanding take our fortune patient-
lie, & thank God that worse which might
haue befell, did not happen vnto vs. Those
men that are of a slender capacitie, yf for-
tune once blow with a prosperous gale vp-
on them, are so transported with ioye that
they know not what they doe, and no man
is able to conuerse with them, and in ad-
uersity, they are so astonied, and so sad,
that they are altogether beaten downe.
They are all like sicke persons full of an-
guish, who can neither endure, colde, nor
heate. The Philosopher THEODO-
RVS was wont to say, that he gaue words
vnto his hearers with the right hand, and
that

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that he receiued them with the left. So doe manye often times who take that Fortune with the left hand, which is giuen them with the right. It were farre better, wiselie to immitate Bees, who out of Tyme (a sower and dry hearbe) doe drawe saurie and sweete Honny.

Wee ought in like manner out of this hard and painefull life, to trie out that which is good, and cast away that which is euill, or at the least hide it. Yea they who are exercised in vertuous actions, may after a sort make their profit of that which is euill. **DIOGENES** being banished, tooke occasion by his exile, to applye himselfe to the studie of wisdom.

Nothing will be so hard as it seemeth, if by dayly exercise you take a habitude to liue contented. Doth it displease you to liue in the Courts of great Lords and Princes? Content you with your owne dwelling house. Are you not capable, to weild matters of Estate? Play the part of a good Citizen. By this meanes you shall make that easie whiche is accompted

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painefull

Remedies against

painefull in this life.

Moreover it will auaille you much in your discontentments to set before you the worthy and famous persons of times past, in what sort & with what wisdom they haue giuen remedie to the crosses, and encombrances, which haue befell them in their liues. Doth it grieue you that you haue no children? Consider how many Kings haue wanted issue of their body and dyed without heires.

Yf pouertie afflict you, waigh with your selfe how many excellent men haue been poore, who neuertheles haue liued patiently without complaint. Vppon a time one brought word to **STILOPHON** the Philosopher that his daughter had played the harlot, the fault (quoth he) is not to be attributed to me, but to her.

If the bad conditions of those that are yours doe displease you, set before your eyes, so manye honourable and singuler men, who haue quietly endured the corruptions of those belonged vnto them: **SOCRATES** was troubled with the most disquiet wife in the world, and said that

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that in suffering her. he learned at home to use patience abroad. Consider DAVID who was disquieted with his owne Children.

The worlde is full of such examples, And were it not, that we are too farre in loue with our selues it is certaine that euen in the greatest afflictions we should finde sufficient contentment. For no prison is so obscure and straight, that at the least, doth not affoorde place, for a sounge, to lessen the paine of the imprisoned.

To conclude, I say, that if you loue God, and serue him, Charitie alone will giue peace, and tranquillitie to your mynde, which the worlde cannot doe, though euery one in woord doth offer it you.

5. Dis-

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5. Discourse.

How we ought to rule our
life.



N mine opinion it is
necessarie to hould a
certaine firme & staide
course of life without
chaunging vppon eue-
ry slight occasion, you
shall see some who are so infected with
this vice, that they alter their manner of
life daily, being vnpossible to settle them-
selues to any thing, like vnto those who
neuer haue been at Sea, who when they
first set saile, remooue out of a great Ship
into a little, and from a little to a great,
shewing p'ainely that they mislike both:
being still Sea-sick and purging their sto-
mack. It is euen so with those who bring
their passions with them in those matters
they vndertake, seeking dayly a new forme
of

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of life and neuer doe effect any thing they begyn. Euerie thing maketh them sick, all things torment them : to haue much busines, to be idle, to serue, to command, to be married, to leade a single life, to haue children, to bee without issue : to bee short, nothing pleaseth them, nothing satisfieth them, but that which they haue not: And such kind of men liue miserably and discontentedly, like vnto those who are restrayned of their libertie, and fettered, liuing in a dayly torment.

There are another sort of men almost like vnto these, who can neuer stand still nor staie in one place, they neuer cease going and comming, they intermedle themselves in euery mans matter without any intreatie, they are wonderfully troubled with busines, & yet they haue nothing at all to do. When they come abroad, yf you demaunde of them whither they go, they straight-waies make answere I know not, I haue some busines like as others haue. They run about the streetes, and market places, and returne all wearie and disquieted, hauing dispatched nothing

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at all. For there is nothing that so much wearieth any man, as to labour in vaine: It is like little ants who cā be vnto the top of a tree, & whē they are at the highest haue nothing else to doe but to come downe againe, without reaping any other profit. They goe with such a randomness that they carrie all that they meete before them. The Exchange, Powles, and the market places, are ordinarily full of such men. These forge and inuent newes, are deceauers, talking still of other mens lues, and discoursyng vainely what charges and offices other men haue.

A wise mans actions tend alwaies to a certaine end, he neuer burdeneth himselfe, with more busines then hee can well execute. And to say the troth. Hee which taketh much vppon him, giueth fortune much power ouer him.

6. Dis-

Discontentment.

6. Discourse.

Of the diuersitie of mens actions.



IN my opinion wee ought to haue a care to fashion our selues to beare with the time, and with matters, as they happen, & not to bind our selues in such sort to one kind of life, that vppon vrgent occasions we may not leaue of the same. For like as a man being in health ought not to subiect himselfe to keepe a kinde of rule in his diet, but rather accustome himselfe sometimes to eate more, sometimes to eate lesse, sometimes to drinke wine, otherwhiles water, to sit in the Sun, & in the shade, sometimes to trauaile, and sometimes to take rest: so ought we in like manner to fashion our selues to euery thing, which if we doe,

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no strange accident that may befall (as there happeneth many daily) can trouble or disquiet vs, nay, though wee should altogether change the forme of our lyfe (as it is already saide) we may do it with ease, so that it be not vpon any sleight occasion, we being soe well trayned vp, that it is no harde matter for vs, to yeelde to the present tyme. And surely the want of power in vs is one, and the same, not to know how to change, and not to be able to liue in a settled estate.

We ought to entermingle, and temper matters in such sorte, that one may agree with an other, somewhiles remaining alone, otherwhiles in company. In company for our friendes sake, alone for the loue we beare our selues, It being vnmeet alwaies to shew our selues graue, for that would cause vs to be hated. Neither yet alwaies merry, nor ouermuch familiar, for that would cause vs to be contemned. But wee ought with great foresight to applye our selues to tyme, and place, as occasion requireth, it being necessarie for vs to recreate our selues, that we
maye

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maye the better follow our busines.

We reade of SOCRATES (a most graue manne) that he thoughte it not amisse, to sporte with litle Children. And of Marcus Cato (a seuerer man) that sometimes he feasted merilie with his friendes, to take pleasure, and refreshe his spirite, being wearie with publike affaires. And of Scipio Affricanus we finde written, that sometimes he daunced.

All this we say, to shew that the mynd must haue some refreshing, That manne is not free, that hath not the meanes sometimes to be at his owne leisure. The grounde how fertile soe euer it be, if it stil remaine vntilled, becommeth barren in a smale tyme. Continuall labour, maketh the mynde weake and wearie, euen as to doe nothinge, and to liue altogether at ease, maketh it dull and heauy; Recreation oughte to bee vnto vs, as our sleepe, which strengthneth vs & giueth vs breath to retorne afterwardes more freelie to our labour. But if wee did alwaies sleepe, it shoulde bee a kinde of death, and not sleepe.

They

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They who in times past established lawes ordeyned certeine festiuall daies in the yeare, that men might be (as it were) contrained, to rest from their busines, & to sporte themselves after their laboures. Yea in former age, many worthy persons, did appoint certaine howers, for their recreation. Asinius Pollio, a greate Orator, neuer tooke so great busines vppon him, that he did not allot vnto himselfe the two last howers of the day to refresh himselfe, during the which, he would not so much as read the letters hee receiued from hys friends: least they might bring him some new thought and care. We read of others, who laboured till noone, & bestowed the rest of the day in matters of no great moment. The candles that are giuen out to those that serue in court, do seeme to limit the tyme of rest and laboure. There was a decree in the Senate of Roome, which forbad, that no newe matter shoulde be propounded the two last howers of the daye.

Moreouer when a man is ouer wearied

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ried with important affaires, it is a greate strengthening and refreshing vnto hym, to solace himself in some open & large place, which seemeth to put, as it were, new life into him.

To conclude, wee ought to delight in change, according to the time, and to take heed that we nourish not our minde ouer soft, and daintily; For in as much as of it selfe it hath great forces, so that it bee kept awake, and exercised: It is not meete that wee let it languish, and become weake. For if once wee come to be impatient, and tender, all things are displeasing vnto vs, meate goeth against our stomacke, hunger gnaweth the belly, sleepe displeaseth vs, watching tormenteth vs, and like vnto a sicke person, wee still seeke after newe fangles.

Such daintinesse hath been the occasion that many haue not been able to endure, not so much as those things which of necessitie they must vse in this life, (as sitting, sleeping, rising, waking, dyning, supping, apparelling theselues, putting of
their

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their garmentes, and such like thinges which wee must dayly doe) but haue rather let themselues pyn away, and dye: so greeuous a thing it was vnto them to begyn the same thinges agayne euerye day. Such persons growe to such extremities, that they knowe not how to gouerne and nourishe their mind and keepe it still in strength and courage, that it may bee acquainted with all thinges, tast all thinges, and digest all thinges. For in this matter there is the like and the same reason and proportion betweene the minde, and the body. And here hence it commeth that you shall see some men so tender, that the least noise in the world disquieteth them, And the ringing euen of a little bell doth anger them. For like as vnto a fainte and diseazed body, so it happeneth vnto a weake, languishing spirite, that whatsoeuer toucheth it, payneth it.

7. *Dis-*

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7. Discourse.

Of the choice of frendes.



Orasmuch as necessarilie the life of man, hath neede of friendes, & the aide of company, (for it shold be too ouerhard a matter, & too seuerer to haue the minde alwaies bent vnto busines, and it shoulde bee a thinge more grieuous to beare, to enioye no person with whome we might take some recreation) I find that wee are ouer negligent in the choise of them. In my opinion we ought to take great heede to make choise of such as are of a milde conuersatiō, who of themselues deserue to beloued: and accompanied.

There is nothing that bringeth so much contentmēt and recreation to mans mind, as faithfull friendshippe. For it is a singular pleasure to finde one framed with such a milde minde to whome thou mayst e bouldlye disclose thy secret thoughtes: whose

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whose counsell maye giue you aduise, whose mirth may exempt you from sadness, and whose presence maye lessen your paine. Wherefore it behooueth to make election of such friends as are exempt of Couetousnes, and vice. For Vice (like vnto fier) taketh hold of that which approacheth neere vnto it. So that wee ought to doe as they are wont in time of plague, or pestilence, seperate those that are sound, from such as are sicke, leaste disease, & infection do grow, by putting them together.

Yet herein I would not haue you to be ouer-scrupulous: for seing that it is impossible to finde such as are absolutelie perfect, wee ought to hold those in account as good: who haue least imperfections in them.

You ought aboue all things, to shunne such as are of a sad disposition, who are still complayning, and still dispayring, yea albeit they did loue you well and were faithfull vnto you. For it is a thing that woulde greatly trouble vs to haue such a friend who is alwaies pensue and readie

to

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to sigh vppon euery occasion.

Seing that Friendship and companie, is to ease vs of our care: It were not fit to vse the familiaritie of such a one, who in stead of reioycing and lessening your griefes, should put you into vaine feares, and apprehensions.

8. Discourse.

Of Dissembling.



IT is a greate trouble, and disquiet of minde to many men, to seeme others in shew, then they are in deed; and a great torment, still to haue an eye vnto them selues, for feare least they should be discouered. As often as men looke vpon thē, so often do they imagine to be espied, and in the end it hapneth that they lay open themselues against their will. The care they haue to hide their naturall disposition, is a hell vnto thē: and to be discouered, a confusion.

There

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There is no such pleasure as to liue according to a mans own nature. And albeit there be some danger to be lesse esteemed, if it happē we be knowne. Notwithstanding it were better to bee somewhat lesse set by, and to liue openly, then to take such care to disguise our selues cunningly, albeit that there ought to bee mediocritie vsed in both. For there is a great difference betweene liuing freely, and negligently.

Which that you may the better vnderstand nature hath endued vs with two qualities. The one generall (which is that it made vs reasonable creatures and capable of discourse to vter our conceipte wherein wee surpasse brute beasts) the other particuler to euery one (as to be inclined to grauitie, to mirth, to melancholynes, or to any other humor.) Herein wee ought to follow our naturall inclination, so that it bee not deformed or vitious, as if a man were subiect to laugh ouer much, it were conueniēt and necessarie to straine himselfe to correct this imperfection; But in those qualities which deserue no reprehension

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hension, it were good not to double, or play the counterfeit. For it is a very difficult matter, to vse grautie alwaies, (if nature inclineth not thereto) To change ones countenance, to speake highelic, & looke bigge: which thinges if by chance you forget, immediately you are laide open.

It were farre better, to followe a pleasant conuersation, and milde manner of life: Notwithstanding if it happened that you were placed in some highe estate, which did require greater seueritie, herein it were not amisse some-what to force nature. Yet this ought to be done with great wisdom and moderation: yea by little & little, so that this alteration might breed offence to no man.

This manner of dissembling cannot be blamed, for it greeueth none but those who doe vse it, and chaunge their naturall disposition. But there are some, who being in deed men of a light behauiour, and ridiculous, desire yet to be helde for graue, wise, and worthy persons.

Others there are, who without any occasion, do seeke to plaie the Counterfets,

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who

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who being borne to all meekenes and
humanitie, delight to shew themselves
rude and cruell.

Others being very Cowards, make a
shew to be wonderfull valiant, not re-
garding in deed what they are. These
kinde of men cannot long hide them-
selves, that being alwaies true which is
commonly saide, *No violent thinge is
durable.*

9. Discourse.

Of vanitie.



IT is a very harde matter, yea
I may saye impossible for a
man that is vainelye giuen
and ouer curious of honour,
that he should euer tast the
comfort of the tranquillitie of the minde,
which is so much desired, and the which
wise men do seeke to attaine vnto by all
possible meanes. The reason hereof is, be-
cause he cannot purchase all that which he
longeth after, neither the place, nor the
honour, nor the credit which he seeketh
for,

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for, He alwaies promiseth himselfe more then he is able to performe, being not able to set himselfe forth in apparrell, nor in othings according to his mind: because he desireth to passe the common sort in all things. So that he is troubled no lesse then they who swim against the streame, hop against the hill, & in stead of aduauncing himselfe, steppeth backward.

Contrarilie the meanes to liue most at ease, is to make lesse shew, & countenance thē our power wil suffer, or stretch vnto, & leaue of al pompe & vanity, aswel in apparrell, as in the traine of seruants, and other things, & to hold alwaies as a meane, that which is necessarie, and not that which is grounded in the vaine opinion of men.

Yea euen in our diet, we ought to take heede, that we be not ouer sumptuous.

It were not amisse likewise to bridle our hopes, and not to enterprise & vndertake those matters that did passe our power to bring to effect.

As concerning ritches, it were good that we tooke order that we rather made prouision of them our selues, then expected them of Fortune.

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In all matters, it were best, to haue a meane aswell in our actions, as in our thoughtes. For when any storme offortune commeth, it shall haue lesse meanes to ouerthrow vs finding vs to haue stroken sailes, then when they are full hoisted.

Finallie you ought to dispose of your selfe in such sort that albeit you wanted wealth, yet should it not bee any crosse vnto you.

If you delight in bookes, see that they serue you to other purpose then to set forth your studie, as some doe vse them, onely for a vaine shew; like vnto brute beasts, who carrie victuals on their backe, but eate not thereof themselues.

Too great a number of seruants are but a trouble, who marre one another with ouer much ease.

To conclude, yf in any thing you make accompt to liue after the common opinion, you shall neuer liue contented, yf according to reason, & nature, you shall neuer haue want. O how quietly and peaceably doth the humble man liue, who taketh

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leth no great care for his prouision. Sure-
lye euen in those brute beastes which wee
bring vp, we hate such as are disdainfull,
and do seeme to bee oppugnant, and not
to rule themselves according to our mind.

To be short, remember that, **Thunder**
and **Lightning** doe commonly fall vppen
the highest places.

10. Discourse.

Of Prosperitie.



When fortune smileth vpon vs,
and that all thinges (as wee
saie) fall out according to
our wishe, then is the time
when we ought most of all
to looke vnto our selues, to bridell our af-
fections, and watch to frame our actions
by the rule of reason. For aduersitie doth
induce euen our enemies to pittie, & pros-
peritie doth moue our friendes to enuie.

Yf we shold in this place recite all those
who haue ended their liues miserably by a
suddaine and violent death, because they

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could not moderate themselves in their prosperitie, the discourse should be over^r longe: Our purpose being to vse breuitie, we will forbear to entreate thereof, in regarde it is a matter, that every manne knoweth. And therefore when we haue a tyme of fauour, we ought to auoide presumption, whiche doth ordynarilye accompanie it, and diminish, and beate downe as much as lieth in vs, this loftines which doth follow it.

True it is, that there are some, who in respect of the ranke, and degree they houlde, may not abase themselves without falling. It were very necessarie, that such persons did in such sorte, ymploye their witts, to temper their grauitie, that men might impute their statelines to their Office, and not to their nature: excusing themselves to their Friends, and to such as are of lesse calling, that they haue not the leisure to entertaine them, and make such a compt of them as they would willingly: vsing notwithstanding all the curtesie their estate will suffer them, not entring into choller, if any one offereth

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importunatie, or indiscreetelie to speake vnto them, For it is all one vice, not to be able to gouerne our selues in prosperitie, and not to haue the pacience to endure aduersitie.

We ought then to houlde an equalitie, in all the course of our life, & if it be possible, to shew allwaies a cheerefull Countenance, full of meekenes & curtesie.

ALEXANDER the greate, farre surpassed his Father, in worthy deedes of armes, but his Father surmounted hym in mildenes and humanitie. The Father was alwaies vertuous and welbeloued, and the Sonne many times vicious and hated. So that their Councell is most good, and wholesome, who affirme, That by how much, wee are aduanced to a highe estate, by so much ought wee to shewe our selues humble and lowlie.

Scipio Affricanus did commonlie say, that like as we are woont, to put vnbroken horses, to some skilfull Rider to manage, that wee mighte vse them at our neede: so is it needfull to tame those persons who are growen moste proude,

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and insolent through their fortune, and to bring them to tread within the ring or compasse of reason, shewing vnto them the miserie and weakenes of the affaires of this world, and the inconstancie of fortune.

This is the cause why wee ought in our greatest prosperitie, vse the counsell of our friendes; and euen then to giue them more authoritie, ouer vs, then at any other time, to th'end that they may boldly tell vs our owne, and stoppe our eares against flatterers, who may easily deceiue vs. For in all seasons men carrie this estimation of themselves, that they are worthie praise, but most of all in prosperitie; in which time it is a harde and difficult matter, to finde any who doth not willingly attribute vnto himselfe the cause of his owne felicitie. And there is no season wherein men doe sooner forget god, then when they haue attayned to some high estate; So that miserie is Phisick, because it bringeth men to know themselves.

To bee well conceipted of ones selfe,
and

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and to beleue lyers and flatterers causeth men to fall into grosse fautes, and giueth occasion to make them a laughing stock to the worlde. And surelye it is a great follie, rather to credit others, then our selues.

This PHILLIP, (of whom I haue made mention,) being puissant and triumphant, and as a wise man, considering that the affaires of this world doe not alwaies remaine in one estate, caused his page euerie morning to salute him with these wordes, Phillip remember thou art a man.

How much more ought a wise christi-
an saie vnto himselfe. Remember thou
art dust, and into dust thou shalt returne.

II. Dis-

Remedies against

II. *Discourse.*

A Comparison of our owne
estate, with the Fortune
of other men.



I may serue greatly to at-
tayne the tranquillitie of the
minde, yf wee waigh in our
selues without passion, the
meanes we haue; and do af-
terwards consider others who haue not so
much: not doing as many men are wont,
who onely looke at those that haue more
substance then themselves, wondering at them,
& reputed them to be happie. Like vnto
prisoners who deeme them fortunate that
are at libertie, those that are at libertie on-
lye such as are free, and rich; and those
that are rich, onely such as beare of-
fice: those that haue charge in inferior of-
fices, Kings: & Kings those that are Em-
perours, and mightier then themselves.

And

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And here hence it commeth to passe, that being not able to match them who are of greater power, they are malecontent with their owne estates. Which is no other thing then vngratefulnesse towards god, and a torment to themselves.

A wise man, albeit that others get the start of him in substance, is not for that cause sad, nor discontented, but setting before him a great number, whose liue miserably, and afflicted, reioyceth in his owne fortune.

And therefore when you shall lyfte vp your eyes, and behould some richly mounted vpon their great horses; others that haue well profited in learning, and thou repinest thereat. Cast downe thy sight, and thou shalt finde a greater number, who walke on foote, and liuing poorely, doe accompt thy estate happie. For there is no reason, why the fortune of some few shold rather moue thee to disquietnes, then the estate of many, perswade thee to contentment.

Howe manye poore menne are there
who

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who liue of their laboure, charged with children, and want, and (which is worst of all) haue no hope to escape out of miserie.

How many are there that woulde be well satisfied with that estate which you bewaile, and complaine of?

Wee are in so miserable a season, that our life doth rather depend of the condition of other men, then of our owne: and our neighbours substance tormenteth vs more, then our owne wealth comforteth vs.

If it were possible for men openly to discern the estate of those whome they deeme happy, many times they shoulde finde their life more troublesome, then their owne.

Who is he that imagineth not the condition of Kinges to be most happie: And yet note the speach of a King, who in Homer complayneth thus. Great Iupiter hath imprisoned me with great cares. Howe happie are they who in their little Cottages liue exempt from these dangers.

And

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And if it be so that Thowfands would content themfelues with the estate wherein god hath placed thee, what reason hast thou to complayne, that thou hast not made exchange with some one, whose fortune thou doest enuy? what nedeft thou to torment thy selfe, to attaine vnto the estate of another, seing it is certaine, that nothing doth so much disquiet a man, as desire to aspire from one estate, to another. Because that such men without any consideration, doe followe any hope that offereth it selfe vnto them: which sayling to fall out according to their desire, they blame Fortune, and curse their hap: neuer finding fault with them selues, for their owne lightnesse, and want of foresight: & considering not, that it is a meere folly to impute their want of discretion to another, in the fault they haue made to follow that which is either vncertaine, or impossible. They are like vnto those who storne and take on, because they cannot flie, nor shute an arrowe with a Cart. The cause of this euill, is the ouer-great loue that men doe beare them selues: And
heere-

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heerehence it proceedeth, that they expect to be chiefest accompted of in all thinges. It is a finall matter for them to be rich, if they doe not exceade others in substance.

Doe but consider how this vice beareth swaye, in all estates. DENISE the first, thought not himselfe satisfied in being Kinge of Syeilia, and esteemed not his dignitie throughlie accomplished, because PHILOXENVVS excelled hym in Poetrie, and Plato in philosophy. But entred into such rage, that he condemned PHILOXENVVS to goe to Plough, and bannished PLATO.

Of this selfe-loue, likewise it commeth often times to passe, that men doe vnder-take to discourse of all matters, to shewe their learninge, and for the moste parte, they become a laughing stock to the company. As it hapned to MEGABISES of PERSIA, otherwise a man of great worth and reputation, who on a time, comming into the shop where Appelles the Painter followed his arte, he began to discourse thereof, and make known to Appelles, that he had skill therein. Ap-

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Appelles, who was a pleasant and wise man, saide vnto him, Surely Lord Megabises, before I hard you speake, I tooke you to be discrete, and considerat, but sithence you haue entreated of my arte, euen the boyes in the shop who grinde coulors do laugh at you,

Hanniball the Carthagenian Captaine, after that the Romaines had driuen him out of Italie, and Afrique, flying to the King of Bithinia, was one day desired to go to the schooles to here a great Philosopher, who began to discourse of the sleighes, and stratagems of war. Others who gaue care vnto him wōdering at his eloquence, and the skill which he shewed in matter of warfare, demaunded of Hanniball what hee thought of his discourse, who smiling said vnto them, that hee had knowne many olde fooles, but that he neuer hard any that had vttered so many follies as the Philosopher. And no doubt Hanniball had reasō, seing he ētred to entreat of that which is not learned within the walls of a schoole, in presece of one of the most worthy, and experienced Captaines then liuing in the world. which

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Which plainly sheweth that euery one, ought to content himselfe with his calling, without intermedling with another mans profession, whiche the Poets haue giuen vs to vnderstande, saying that euen the Gods were contented, euery one with his owne office: as Mars with warre; Minerua with the liberall Sciences; Mercury with Eloquence, Cupid with loue, Neptune with the Sea, Pluto with hell, Iupiter with Heauen, and so of the rest, euery one contenting himselfe with his proprierie: and whensoever any did enterprize to meddle with an others office, he was either mocked, or chastised.

Heere hence we ought to gather, that all things do not beseme all persons, and that euery man ought to consider what he is addicted vnto, and content himselfe therewith.

They who make profession of learning, had need of rest, and leysure.

They who serue Princes and great persons, are subiect to great labour.

To be short, these thinges (and others which wee might alleage) are not fit for
all

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all men: and euery one is bound to professe that hee is apt vnto by nature. The Horse is meet to run, the Oxe to till the ground.

We should accompt him a foole, who would complaine, that he were not able to carrie a Lyon in his bosome, as hee may a little dogge.

There are some men who desire without leauing their vitioufnes, and idle life, to become as great Philosophers as those who haue attayned thereunto with so graet watching and trauell.

In times past good wrestlers were contented with their owne prize, neuer enuiying the honor other champions did purchase in running. Contrariely they who contemning their owne wealth, doe gape after others mens substance, doe liue in continuall paine, & torment.

Wee reade that there liued long since in Boetia very wise men, who complained of their gods that their figge trees did not beare reasins, nor their vines figges, we ought to imagine
E that

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that God hath diuerslie framed menne, to diuers purposes, & that euery one ought to quier and content hymselfe, with that which God hath bestowed vppon hym, without exceding his boundes, To run after that which is none of his. For such kinde of People neuer make account, eyther of that which they haue had, or of that which they possesse, but onely of that which they couet to haue: and do alwaies looke a farre of, neuer setting eye on the place where they are.

In times past, there was a certaine Image painted in a Temple, which did represent those kind of men, who alwaies expected the time to come, and did still neglect the time present. The Picture was of a Rope-maker, who did labour cōtinually, and suffered his Assle to eate that which was behinde him: Euen so doe those who are vngratefull towards God, who contemning their owne welfare, do suffer forgetfulness to deuoure it, and are alwaies longing for that which is to come.

In worldlie matters, all thinges are not after one sorte, for as in Musique there are

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are flat, sharpe, and middle tunes, and the wise Musician, by the medlie of the, frameth most sweete accords: Euen so a wise man, of good & of euill which happeneth in this life, he maketh good harmonie, taking not the good alone, nor the euill likewise by it selfe, but interminglinge the one with the other, as thinges which in this worlde cannot be seperated. This worthie saying of EV-
RIPIDES being true, Sorow, and the life of man, are twinnes.

The 12. Dis-

Remedies against
The 12. Discourse.
Of Aduersitie.



Duerfitie is partly grie-
uous, and heavy, vnto
vs by nature; as sicknes,
the losse of our childrē,
and our frendes, & such
other like accidents:
but partly in like manner in the feeling of
them wee follow the common opinion,
and especially in matter of want, and ne-
cessity, in the receiuing of iniuries, and re-
proches, and when to our thinking men
yeild vs not that honour, we doe deserue.
Against which wee ought to applye that
which the Poet, MENANDER spea-
keth of. That which hath happened vn-
to thee is not grieuous, but that thou ma-
kest a shew that it is so.

And that this is true, thou hast thy
minde, and thy body, as much at com-
maun-

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maundement as before any such thinge did befall thee. Against whiche thou oughtest to note, that thou endurest nothing against the lawe of man, seing at his birth these thinges were allotted and giuen vnto him, ordinarily to accompany him. And in deed, nature hath not made vs so weake, to endure aduersitie, as we make our selues. Let vs thinke that it is the least part of man which is subject to Fortune, and that the chiefest portion is in our owne power, which belonging to vertue, cannot be overcome by any thing without our consent.

Besides, we knowe that there needeth no great force heerein, hauing none to fight withall but our selues. And seeing that the chiefest parte of the victorie, consisteth in getting the maisterie of our selues.

Hereunto let vs adde: that God neuer casteth those out of his fauour, who seeke to get the victorie in a righteous cause.

Fortune may bring thee to pouertie, to a lowe estate, it maye afflict thee, but it can neuer force thee to become

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vitious, faint-hearted, and cowardly. It cannot take courage, and vertue from thee, in the which consisteth more force to gouerne thy selfe then in the art of nauigation: In as much as the PILOT howe wise and considerate soeuer he be, cannot by his arte appease the raging furie of the Sea, nor exempt others from feare: But vertue, and wisdomē in a hart, well framed and disposed, giueth assurance to the bodie: preseruinge it through temperance from diseases, and by continencie, withdrawing it from other vices.

And if so bee, that any thinge, shoulde offer it selfe to our mynde, wherein there were any perill, we should as a dangerous gulfe leaue it, & passe on farther.

Or if the euill be ineuitable, we ought to comfort our selues, immagening the Porte is not farre of, and that wee leaue this bodie, as a crased shippe, houlding death as a haven of hapines and assurance. And knowing (considering the nature of the soule) that the departure from this life, is to come to a better. Which consideration

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sideration, oughte greatlye to encourage Christians, not to feare that which may breede terror to other men.

And if wee had force, sufficient to defend our selues from the stroaks of fortune to meete with it, and stoppe the passage thereof, with a valiant courage, and being prepared to withstande the assaults thereof, nothinge could torment vs. which we shoulde effecte, if wee did not vse to promise our selues, any greate and certaine hope, nor any seiled estate in this miserable life. And that wee did consider very narrowlye, if those thinges which wee repute as badde, are as euill as wee iudge them to bee, or not. And if wee did sagelye waigh, and wiselye foresee before hande, what crosse Fortune might fall out, to assure our selues when it shoulde happen, it would not terrifie vs halfe so much: Nay contrarilye, the neerer it shoulde approche vnto vs, the more couragious, stout, & valiaunt should we be, & we ought not to be dismaide, but most assured should we

Remedies against

be to looke her in the face, and to know that she is not so hardie as they say she is. And albeit whilest wee live heere, no man can vaunt and aueuch that hee hath not tasted of her cup: at the least, this he may say, well fith I must needes drinke thereof, yet will I not shrinke thereat, I will not complaine, nor dispaire as other men doe: I will not reduce my selfe into that miserable estate, as some men doe, when they are crossed with aduersitie, albeit I am assailed with pouerty more then they: I will not deceiue my neighbour, nor take that which belongeth vnto hym: I will not lye for any gayne, nor forswear my selfe.

To be short, nothinge shall so far forth seeme intollerable, that to auoide it, I will become vicious.

If by honest meanes I cannot ease my selfe, necessitie (at the least) shall cause my burthen seeme light, besides, the law common to all men which forbid- to accounte that heauie which so many doe beare.

Make choice of any kind of affliction

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on you please, you shall finde more that are burthened therewith, then exempt.

This ought to bee a great comfort vnto vs, that where there is no sinne there is no euill: And that a vertuous man liueth more quietly in aduersitie, then the vitious doth in prosperitie.

Such paines righteous mē haue endured (who by the grace of god) were thoroughlie accomplished with vertue, with patience, with humilitie, which how greeuous soeuer they were, yet dyd they not so much torment them, as their conscience did comfort them.

Like as they who haue the ague, do with greater paine feele, and endure their fitt, then others, that are in health, doe the heate, and colde of the sonner, and winter: So they who are infected with vice, which burneth their conscience, are in a more greeuous manner tormented with those accidents which doe befall them, then honest men are in their greatest aduersities: who hauing their inward partes sounde, can
not

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not bee diſquieted with the outwarde,
eſpeciallie when they doe oppoſe a-
gainſt it a valiaunt courage, and the
force of an vnſpotted conſcience: a grea-
ter might ſurely then whatſoeuer wee
may purchase by any other meanes.

Imagine not that Riches, howe a-
boundant ſoeuer they bee, are able to
giue the like contentment, as Vertue
bringeth to an honeſt man, which of
it ſelfe is ſufficient to make him happy.
For whoſoeuer poſſelleth vertue it bring-
geth with it ſelfe a rewarde in it ſelfe.
And like as odoriferous and precious
trees, although they bee loppe, or let
drie, yet do they notwithstanding keepe
their ſweete and pleaſaunt ſmell: and
bad and barren trees, with their leaues
and bloſſomes, doo bryng no content-
ment: So vertuous men doo receyue
more comforte in aduerſitie, then the
vicious in the middeſt of their riches:
beeing ſtill afflicted, and tormented,
with the worme of their conſcience.
In what ſeaſon, in what place, in what
eſtate ſoeuer you finde an honeſt man,
hee

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hee is alwayes contented.

It is reported that **DIOGENES** the Philosopher, seeing a man that made preparation agaynst a Feastiual day, saide vnto him: why labourest thou so much to make thy selfe handsome, seeing that euery day is a feastiual vnto a vertuous man? Surely all the dayes of an honest man his life are, as solemne daies, and fit for pleasure, and recreacion.

For if we consider the matter a right, the worlde is nothing else but a faire and holy temple, into the whiche man is receyued from the daie of his birth: within whiche Temple there are two great lights, the Sunne and the Moone, with many other starres. Wherein likewise there are many kind of creatures, by meanes whereof, man atteyneth to the knowledge of others which hee seeth not.

And there is not the least of them but beyng rightly considered, doo bring contentment vnto the minde.

What

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what pleasure is it to beholde the fountaynes, whiche still bringe foorth fresh waters, to see the trees, the plantes, the rootes, the hearbes, the diuerfitie of living creatures, stones, hilles, vallies, plaines? If men were wise, might they not serue them for their recreation, and pastime. What greater pleasure is there in this life, then those sports which god hath left vs to take in his creatures, yf we knew rightlie how to vse them? we take pleasure to see bulls and other beastes fight, and yet there are other creatures in this faire Theater, that might giue vs farre greater delight, what sweeter musicke is there then the singing of birdes?

To bee short wee may take pleasure to behold, and obserue, all the creatures that god hath made and created, each one in their kinde.

Wee spende our life in so manye practises, and decciptes, that we haue no leasure to reioyce our selues neither woulde wee lette others take their recreation.

If wee knewe how to set our minde
at

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at libertie, and giue it time to reioyce, and take pleasure in those things, and in the knowledge of god, nothing could daunt it, or make it sad. But contrarily, being vnited to his maker, it should liue peaceablie to it selfe, and rest in full ioye for euer, knowing this that albeit sometimes it hath endured aduersitie, yet sometimes better hath befallen it; and by this meanes it should waigh the one with other, & saye it hath more reason to reioyce in regarde of good succeffe, then to lament in respect of euill hap.

As wee are wont to with-draw our eyes from the sight of thinges which offend vs, and behould greene colours (and such other pleasing to the sight) so ought wee in like manner turne aside the eyes of our vnderstanding, and our thoughtes from iuefull things, and apply them to those which are delightfull and pleasaunt. Not playing the parte of malicious men, who beholde other mens faults with kites eyes, and their owne with Owles eyes.

Wee

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Wee are oftentimes like Horseleeches, who drinke the badde bloud and leaue the good.

There was on a time a ritche man and miserable, who had in his house great store of wine, and hee was so couetous and blinde, that hee sou'de the best, and dronke the worste, a slaue of his seeyng the nigardlinesse of his Maister, fledde from him, and beyng afterwards demaunded why hee ran away, because (saide hee) I cannot tarrie with a man who hauing the good in his power, doth choose the bad.

The Philosopher ARISTIPPVS spake better to the purpose: who of three Farmes or possessions that hee had, hauing losse one, saide vnto his friends, that it were simplicitie to greeue for the losse of one of his Farmes, and not to reioyce for the other two which were left him.

Wee do as little children are woont, from whome if you take awaie one of their puppittes, they cast away the rest in a rage. For if of many good things
which

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which wee haue , some one bee taken from vs, or if by chance wee loose it, wee fall straight into bitter lamentations, forgetting all other thinges that remaine safe in our possession.

But alas, will some one saie, what is it that wee haue ? To whome I will make this answere, nay what is it that wee inioy not? Some man hath greate credite, this other much wealth, some one an obedient wife, an other faithfull freendes.

ANTIPATER of Tharsis accounted this amongst other his good Fortunes, that hee had made a prosperous nauigation from Sicilia to Athens : and wee couet all, hauing not the witte to thanke God for that we possesse, nor making any reckoning of the greatest riches because they seeme to be cōmon (to wit) to liue, to enioy our health, to haue our sight, to liue in peace, to eate, to drinke, to behold the earth bring forth hir encrease, the Sea to be nauigable, that wee haue power to speake, to be silent, to sit, to stād, to sleepe, to wake, If men did imagin what
a dis-

Remedies against

a discontentment it is to be depriued of such benefits, we should liue farre more contented then we doe .

What would not a sicke man giue for the recouerie of his health? A blind man to enioye his sight, those who are basely accompted of, for credit and renowne?

So wretched are wee, that wee neuer knowe what accompt to make of the benefits we enioye, vntill we be depriued of them.

For a conclusion, let vs learne this lesson, not to set our loue vpon the thinges in this world, so much, that the feare of the losse of them do disquiet vs, or the losse it selfe cast vs into dispaire.

13. Dis-

Discontentment.

The 13. Discourse.

Of Sorrow.



Adversitie is eyther small or great, so doth it cause vs to greeue, wherein likewise there is some Faulte. For we see nowe that menne haue gotten an vse to bewayle many thinges for no other cause, but that the custome is such.

Some man mourneth by reason of some accidents happened to his neighbour, and chaungeth his countenance to shewe that hee is verie sorrowfull therefore, whereas indeede there is no such matter. This kindnesse is ynprofitable, seeing that in your owne miserie, you ought to greeue no more then reason requireth, and not asmuch as custome wil-
leth.

How many are there who shed teares

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when

Remedies against

when menne behoulde them, and thinke it should be out of fashion, yf they did not weepe, when others doe.

Into how many incumbrances doth it cause menne to run into, to leane vppon Opinion?

It should be far better, in such matters, to inuent some new waye, and to apprehende such accidents, as menne of wyse-dome, & vnderstanding.

What do their lamentacions auaille eyther those that are dead, or such as are al-lyue, sith that no other benefite ariseth or proceadeth thereof, then wretchedlie, & without any profite, to bringe a man into a consumption? Albeit that for certaine, sometimes there happeneth such crosses, and mischaunces, that it is impossible for any man to forbear from sorow, and yet we oughte herein to lament with reason. And seeing that time ought in the end, to bring a remedie therfore, it were meere simplicytie, not with wisdom to preuent it, and to doe that which by tracte of time we should be constrayned vnto, whether we will or noe.

Howe

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How many are there, who after the death of their children, or of their wiues, haue eaten and been mery and taken their recreation, deeming the tyme lost which they had vainly imployed in sorow and in mourning? For albeit it seemeth that such persons are worthy to be called to remembrance, or (as I may better say) that others folly may be reuiued by them, yet notwithstanding, you ought to applie that remedie thereunto, which will come of it selfe, though you should resist it.

14. Dis.

F 3.

Remedies against

14. *Discourse.*

Of the affliction of good men,



It is no small cause to such as are of a liuely spirite, and to such as are touched with any humanitie, to be greeued when they see honest men receaue wrong: And surely it seemeth to be euen a very hart-bursting, and more then our nature will beare, to see wise men, that liue quietly, to bee afflicted, troaden vnder foote, and ouerborne: and to consider how ill the world doth handell them.

This may seeme somewhat to touch vs: because in our opinion it restraineth our hope, seeing that the porcion of honest men, is nought els commonly but affliction.

Wherefore if any such mater doth trouble

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ble you (as it doth commonlye) imagine this, that if they are honest men, and patient, they are so much the more happie: For so much as in steed of the paine, whiche they endure in this life which is so short, they shalbe rewarded eternallie.

For amongst other infinite contentments, that they do enioy, which remaine in the house of god, one especiall comfort is, that they are quit, & discharged of the temptations, and torments of this world.

Besides this, set before you, the moste holie persons, of the which some haue been beheaded, others hanged, others burned, some fleyed, others persecuted with hunger, subiect to miserie and affliction, which the world surelie was not worthy of, and therefore hated them, as not belonging vnto it. But God loued them, and by his diuine prouidence which cannot be deceiued, intended that they should passe by such tribulations, yea and that the paines which they suffer, might further pricke them forwards to forsake this miserable world. So that in the end,

F 3

they

Remedies against

they remoue out of this prison, they escape this dungeon, and with a short apprehension of death they enter into a way which leadeth into a better life.

The 15. Discourse.

Of other mens faults.



After you haue settled your selfe, & appeased your own passions, the offences of other men, and such faultes as are committed in publique will torment your minde, considering the disorder that is amongst vs, which is such, that nothing remaineth in the place, where it ought, neither doth any man do his dutie, which he is borne to execute.

He which ought to be a good Iudge, is a simple Citizen: and he which ought to be a good Citizen, is a simple Iudge, and we see that he which ought to obey, doth command.

It is a strange thinge, to see howe all things

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things are corrupted, and sould, and how all things are tossed topsy turuey: how the poore is chastised for a smal fault, how the law spareth rich & mighty men, and how all the practise of mankind, is nothing but to get money: and how few examples & occasions of liuing well, those whiche beare charg and hou'd the chiefeſt places doe ſhew. A vertuous man is held as a monſter, hated, and abhorred.

What ſhoulde a man ſaie, to behould that whiche the people affecteth; that which it deſireth, that which it reiecteth, and that which it contemneth? what an alteration is this in this world, what wretchedneſſe, that wee make no account of that which we ought to heare, and diſdayne that we ſhould not ſo much as liſten vnto.

The greate grieve that diuers and ſundrye perſons, haue taken at ſuch matters hath cauſed them ſorto ſequeſter themſelues from the worlde, and to liue in deſerts, and ſolitary places: not beinge in any ſort, able to behold that which bringeth

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bringeth such sorow vnto them : but desiring rather to lyue amongst the rockes with wilde beastes, then amongst men fraught with such vices.

Notwithstanding both in this, and in all other thinges, which cannot be amended, we ought to commaund our selues, in such sorte, that they cause vs not to abhor the companie of menne : but rather geue vs occasion to looke more narrowly to our selues, to the end we be not of the number of those, who forget the duetie of a wise man : and that the faultes thou dost reprehend in other men, cause not others likewise to note thee for them.

It were better to hould with Democritus, then with Heraclitus. Heraclitus bewayled the faultes of menne, at the which DEMOCRITVS laughed. To the one it seemed meere myserie, to the other meere folly. Soe likewise yt is better for vs, when wee cannot amende that which is amisse, by dissemblinge to appease it. And surelye yt is farre much more humanytye to laugh at the common lyfe of menne, then
to

Discontentment.

to weepe therat.

Yet shall you doe best of all concerning the vices of other menne, and the faultes which are publique committed or done, yf you keepe a mediocritye, yf you neither make a iest of the: nor greeue ouermuch at them: it beeing a miserable thinge, so to afflict our selues for other mennes faultes, that wee doe pine away with sorow, and an inhumane pastime, to make a laughing stocke, or a scorne, of them.

Now there are some, that are not vexed nor troubled with these matters, yet can they not beare with the imperfection of their friendes, nay euen their enemies faultes doe greeue them. Honor, wrongs, tollerating of menns humors, tormenteth them: The importunitie of their friendes, the bad disposition of their seruantes, and moſte familliar acquaintance, afflicteth them: as we moſt comonly see it fall out dayly. How much far better is it, to haue patience in those matters, ſith that a man reapeth ſuche ſinale profit, in ſeeking to amend them. We ought to make this account,

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count, that such menne as take pleasure to doe wronge, are like vnto dogs, who are borne to barke. Wee oughte to attribute that to their ill nature, wherewith all they are daylye sufficientlye tormented, with continuall care, which gnaweth their bad conscience.

But if you take occasion to stumble at all the euill, which may happely bee in those that are about you, you are viterlye lost. For if eyther the vices of other men, or of those that belong vnto you, do once come to take houlde of you, and to caste you downe: you will woonder how all their importunities, and griefes, will like an ouer-flowing water, with a full course runne into your bosome, as a mightie & deepe Sea.

And without doubt, wee shoulde shew our selues foolishly tender, alwaies to afflict our selues, if those with whom wee liue, doe not looke vnto vs soe carefully as we desire.

The excessiue loue, that wee doe beare vnto our selues, doth oftentimes deceiue vs, and the dayntines of our owne estate, is the
cause

Discontentment.

cause that we cannot beare with the negligence of our seruantes: Considering not that many tymes they cannot, nor know not how to doe better.

We doe expect that they should haue all perfections in them; and we our selues, commit a thousand faultes: yea and many tymes wee storme against our seruantes, when our own bad condicions, or the buisnes we are about doth make vs froward, and do lay the fault on them who cannot remedie it.

Another matter often-tymes doth disquiet vs, and that is when we affecte any thinge ouer much, and soe fall to quarell with our friendes about it. For there was neuer perfecte friendship betwene whom there is continuallie a certaine emulation, to obtaine the vpper hand.

Yf you doe make triall, and by continuall exercise, accustome to applye your selfe to tyme, and to persons, you shall easily gouern those with whom you liue, & purge those humours which you blame in them. And if some times it seemeth impossible for you to beare with the, thinke it
proceedeth

Remedies against

proceedeth through your owne fault, and weakenesse: Sith the number of those are infinite, whoe haue conuersed, and borne with men of like disposition.

For as sicke menne are woont to saie, that they are out of tast, & that all meates are bitter, imagining the fault to be in the meate, or in the Cooke: and yet when they see those that are in health, cate thereof, and digest it well, they knowe then that the imperfections proceedeth from themselves: So in like manner, as often as you call to minde, that there are many others, who willingly do suffer those angrie humors, you will then confesse, that the fault commeth from your selfe.

If the stoward conditions of a wife doe displease you, seeke if it be possible to appease her by faire meanes, and by reason, whiche if you cannot, yet let wisdom teach you to beare them patiently, and to dissemble that you cannot amend: otherwise, of your house you will make a prison, of your ease, a torment, and of your honour, a common song.

Expect not wisdom in your children,
which

Discontentment.

which is proper to old age, sith that they are borne young: which age bringeth many things with it, which if you will on the suddaine seeke to make perfect, you doo but bring disquietnes to your selfe. And if in young trees you are contented that they only bring forth leaues, why then doe you looke for fruit of your children before it be time? He which expecteth that which cannot be, laboureth for that which he shall neuer haue. The best is to nourish and instruct them diligently without ouer-much beating, or chiding, if they make a faulte, which by you would be taught with loue, how they should amend.

The 16. Dis-

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16. Discourse.

Of Iniuries, Wronges, and Disgraces.



There are some menne, who can beare patientlye all manner of afflictions, but they cannot indure an Iniury, or disgrace: the which notwithstanding commeth to passe, rather because they are so perswaded of the matter, then that it is soe indeede.

Concerning this point, it will help you much, if you can take this resolution with your selfe, to exempt your selfe from the common opinion, and consider those things without passion, which do disgrace a manne. For by that meanes, you shall see, if there be any reason to take the matter soe hotlye, as you doe.

There is a kinde of disgrace, which wee do call wrong, and that is when wee are greatly crossed in our buyshes,
against

Discontentment.

against equitie, there is likewise another sorte, which is called a **Disgrace**, and that is when in our own person, we are otherwise handled then is befitting, whether it be by word, or deed.

Touching both the which, you are to vnderstande, that an honest manne is not subiect to receiue a wrong (I meane not hereby, that he shall haue noc iniury at all offered hym: For there is nothing so holy, but there are some bould sacriligious hands, that will enterprise to touch) Albeit there are many, whose tounge & handes, are not otherwise imployed, but to violate the honor of God, and to pollute and robbe his most holy and blessed Temples, though that honest menne are not any thing at all the lesse assured: and albeit that they ayme at them, yet can they not hitte them. For a thinge inuolable, is not simplie, that which one cannot touch: but that which being hye, cannot be preiudiced, nor hurte: Such a one is the vertuous man, who of himselfe doth neuer giue occasion that
any

Remedies against

any should wronge him. Howbeit if eyther iniest, or maliciousslie he be set vpon, he is as a brasen wall, which the arrowes of the wicked, cannot pearce. Besides, vertue is far greater in him, who hauinge fought, remayneth Conqueror, then in him, who neuer gaue any stroake at all. And therefore an honest manne, like vnto good mettle, sheweth himselfe the more when he is proued: Iniuries doe try him, but they doe not enter. And yf by chance in passing by, any manne doeth mocke or scorne him, it doth not moue him, neyther doth he make any reckoning therof, assuring himselfe, it coulde not lighte, or happen so farre.

Besides, all men will hould the assaiant for a badde person, and him as an honest man, deseruinge no such outrage. The force of his vertue, will appeare the more by this abuse, and his mildenes, will shine soe much the more, by how much the iniury is vnderferued.

To those who are of a weake courage, it is harder for them to beare a disgrace. Do you desire to vnderstand how iniuries,
are

Discontentment.

are measured by opinion. There is such vanitie in worldly matters, that wee are lesse greeued to receiue a greate wounde, then a smale blowe.

Others are more displeased with a word, then with death it selfe. We are growne vnto such childishnes, and blindness, that opinion affriteth vs more then the paine it selfe? as it falleth out with little children, who are affeard of a masque.

But a wise, and constant man, whose iudgeth of all things according to reason: like as he esteemeth all things as borrowed; So doth the losse of the touch him, as things not belonging vnto him. And as hee would haue liued contented though hee had neuer possessed them (knowing that all things are in the disposition of the giuer, and not wealth onlie, but euen life it selfe, and honor) Hee taketh the losse which of necessitie hee must make of some part of them, as goods throwne ouer-boord, to saue the rest.

Such a one hath coufined you of so many crownes: It is a wrong that hee hath done you: but yet, but of part of your

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Remedies against

substance, not of all. And hee that hath the hart to giue the whole if neede require; shall be torment himselfe for the losse of some portion.

If the manner of the taking of them moue you to anger, thinke this, that as you endure fortune and her thwartnings, so it is reason that you shoulde forbear insolent and saucy persons, who are but (as it were) the hands of fortune.

Beleeue this, that our impatience doth vs more harme, then they of whome we complaine.

O such a one did not rise to giue mee place: hee had not that regard of me in talking with me, as I thought he would, hee gaue me not the wall: he tooke place before me.

What speech is this, but complaintes, growing from a softe, and tender spirit?

Manie thinges doe vex vs, which woulde not a whit trouble vs, yf wee did interperet them aright, thorow our follie, and distruste of our selues wee make that a disgrace vnto vs which in-
deede

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decde is none , esteaming our selues
worthie to be vsed so .

And it is want of courage , although
you feele it , that you cannot make light
accompt thereof , and treade it vnder
your feete.

But if wee woulde obserue how the
visions , and imaginations , of the dan-
gers which happen in our sleepe , doe
passe away ; which sometimes do moue
laughter , when wee remember them :
wee might doe the like with iniuries , as
awaking out of a sleepe , wherein we were ,
whilest they were offered vs.

An honest man will neuer wronge
you , neyther in your substaunce nor in
your person : and as touching the wic-
ked , what remedye haue you to grieue
at them , seeing that they haue no more
houlde of themselues , then mad men ?
And like as you doe beare with them
alwaies , and rather pittye them , then
fall into anger with them , for any thing
they can saye or doe vnto you , so ought
wee to endure and beare with a foole
and a hairebraynd fellowe that is halfe

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out of his wittes.

Whatsoever a iester, or a pleasant companion saith vnto you, you do take it in good parte, and doe thinke you shoulde abuse your selfe too much, yf you shoulde quarrell or contend with him; Contrarie, if any merrie iest, come from them, you straightwaies take delight therein, as a thinge to make sporte at; Consider then how disproportionable it is, that a word spoken by one, bringeth pleasure, and by an other debate, in as much as a colorick manne, hath noe more Iudgment then a Iester.

What should I say of those, who are moued, euen with little children, and silly women? who notwithstanding doe rather offend thorough weakenes, then of any sette purpose.

To conclude, your minde will neuer be in quiet, yf you doe take all thinges in euill parte.

But some will say; this iniury may be borne withall, but that is not to bee suffered.

These menne doe penne vp vertue too close,

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close, and doe limit the power thereof, with ouer-narrow bounds, as if they should saie, vertue maye conquer this, but not that. Sare'y if fortune be not wholly discomforted, and defeated, it remaineth Conqueror.

Yea but if I haue geuen the occasion of this disgrace offered me, how can I beare it patiently without shame? If the wrong done you, doe spring of your owne faulte, it is no iniury offered you, but a correctiō, which you ought to receiue as a wise man and take it for a chastisement, for your offence.

Yf any man iest at any imperfections in your person, as to haue a great nose, squint eyes, or crooked legges, yu ought not to take that as an iniurye: For it were meere folly to take thought for that which cometh not from your faulte. Fidus Cornelius, did euen weepe for anger, before the Senate, because that Conduba Strutio said vnto him, that he was like vnto a pield Camell.

What greate simplicitie is this, if any

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man do counterfeit vs, we straight waies take snuffe thereat. Is it not a miserable blindness to greeue that another walketh as wee doe? seeing that wee goe, as he doth.

The meanes to auoyde this, were rather, yf nature had deformed your bodie by any imperfection, to speake first thereof your selfe, as one well acquainted therewith, & so by that meanes you shold take occasion from others to iest thereat.

VATINIVS did himselfe scoffe at his deformed feete and necke, and by that meanes none of his enemies did iest at him.

It is no small matter in houlding your peace, or leauing him alone, to take away the delight from them, who thinketh to doe you iniurie.

Neuer answer an insolent or rashe fellowe. In keeping silence, you leaue his vice, his follie, and his rashnesse in his mouth, and in answering him, you compare your discretion with him. For there is nothing that doth so much equall men together,

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together, as the participacō of one & the same vice; and there is no such punishment for a foole as to let his words passe without making any reckoning of them, which thorough your silence remayne condemned as impertinent, and he loseth the pleasure, thinking to anger you.

Likewise you ought to be aduised in your iesting. For you see that men eschew the cōpanie of those, who make profession to scoffe at others & there can be no certaine friendship with him who spareth no man.

Caius Ceaser the Emperour, was by nature a great scoffer, he had in his army a **Tribune** named **Theria**, who spake somewhat smal, much like vnto a womā by reason whereof there was no great accompt made of him. When hee demaunded the watch-word, hee lightly gaue him some foule word to mock him, with which disgrace he was so highlie offended, that afterwards amōgst those who murdered him he strooke of halfe his head at a blowe, so that he whom he deemed lesse thē a man, shewed most māhood to take him from amongst men, To vse such iesting sheweth

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greate want of discretion , and not to be able to endure them, want of courage.

SOCRATES hearing men scoffe at him before his face, smiled thereat, not shewing any kinde of anger. It is reported of him, and of Lelius, that they had such quietnes of minde, that they were neuer seene to change countenance.

Moreouer you ought allwaies to auoid iarres, and brawlings, for it distempereth a man very much, and changeth his conditions.

Be temperate in your speech, and let your wordes bee such, that they doe carye waight and authoritie with them, and accustome your selfe to passe many thinges in scilence.

Be not deceiued with the commō sort, who call them free, that canne indure nothinge.

True libertie in a man, is to liue as hee ought, which he cannot doe, who hath his minde framed to set lighte by these vanities, and daintines, wherewith some are moued & shaken.

Doe you rather get the vpper hande, in
contem-

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contemning them . For it is not a signe,
that a man is in health, when as he cryeth
out, so often as he is touched .

The 17. Discourse.

Of Pouertie.



Whosoever doth make that ac-
count of life & death, which
he oughte, neede not feare
that pouertie shoulde afflicte
him, nor take away his rest:
For it were farre vnfit for him that con-
temneth death, to let him selfe be ouer-
come by pouertie, which the cōmon sort
feelethe aboue other miseries; and where-
of it moste complaineth and in most bit-
ter manner, being not able to attaine to
that sufficiencie of wealth, to entertaine
them gaiely, nor to content themselues
with necessarie meanes, for the mainte-
nance of their life, esteeming abundance
of riches, the soueraigne good of man, &
pouertie,

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pouerry the chiefest miserie of man. Howbeit notwithstanding is it not better to enioy any thing at all, then to loose it whē we haue gotten it. Nowe it is impossible in this life, but we should loose, sith that one cānot abound in wealth, but many others must liue in want: and no man be an inheritour, without the death of another.

As pouertie is not subiect to receiue great losses, so is it not accompanied with such great cares.

If anye thinke that they that are rich, haue a stouter courage to beare their losse then others, they deceiue themselves. For the griefe of a wounde is as painefull to a great bodye, as to a little. Nay wee commonly see, that men of greatest stature are more tender then others.

The Philosopher B I O N was wont to say, that you put him to as much paine that hath store of haire, yf you pluck one from him, as you do another that hath almost none on his head: the onely difference is this, that hee that is boulded hath lesse cause to complaine.

This is the reason that for the moste
part

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part you see poore men Ioconde, and merrie, because they haue not such cares, and doe lesse feare a storme then rich men.

Pouertie is a kingdome, and a great Lordshippe, which is in suertie against all the worlde, standeth in feare of nothing; And of it selfe is able to defend it selfe against all her enemies.

Tell mee I praie thee, thou that seekest so much after this worldly substance, yf since the possession thereof, thou hast enioyed more quiet rest, or gotten greater wisedome, or lyued more at hartes ease.

The verye heathens haue taught vs, howe much pouertie is to be esteemed, when they imagined the Gods were naked attributing all things vnto them, they thought they stood in neede of.

As for mee I will neuer counte him poore, whoe is out of the power of fortune.

This is onely sufficient to teach vs what pouerite is, that no man speaketh of it, that doeth

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doth not cōmend it, and do affirme that the wiſeſt men haue borne it with greateſt contentment.

It is a greate weakenes, and tendernes in vs, not to be able to ſuffer that, which others haue endured, and a great feare we haue to leaue this worlde. For if wee deſire to be accompted menne, we woulde loue that in our ſelues, which wee do allowe in others. And therefore, albeit that our imbecillitie, and faintnes, cannot wholly beare it, or at the leaſte, wee ought to limit our affections, and guard our ſelues in ſuch ſort, that fortune may haue leſſe aduantage to offend vs. For a little bodye well couered vnder a buckler, is more aſſured, then one of great ſtature, who lyeth diſcouered, and ſubiect to many blowes.

If it were not that my purpoſe is to ſpare time, and paper, I could inlarge my diſcourſe, by the recitall of many examples aſwell of Pagans, as of Chriſtians, whoe haue ſought felicitie in a poore kinde of life. But the conſideration of one for all ſhall ſuffice, and that is, that Ieſus Chriſt
being

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being Lord ouer all the world, was poore, his disciples, whoe possessed all, were poore: the Saincts who might haue enioyed great wealth were poore.

If you were not borne to dye, I would counsell you to loue ritches: but I see, That they to whome all thinges doe fall out most prosperously, doe sooner bzing their life to an end, then their couetousnesse.

Wherefore do you labour so much, for a thing that you must leaue; And why do not you rather quietly content your selfe with that which is necessary, & sufficient, knowing that the best sort of riches, is, neither to be too poore, nor too far from pouertie.

18. Dis-

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18. *Discourse.*

Of death.



I seemeth that all crosses maye bee borne, either by vse, or by sound discourse: but death and the apprehension therof, is that which is most terrible.

The remedie and true salue thereof, is that you this account, that nothing in this world is your own; neither wealth, nor landes, no nor your life: which you hould as borrowed and are as tennant at will: being that of force you must leaue it, whensoever the Landeslord shall demaunde it of you, Notwithstanding you ought not to neglect it, as a thinge you haue no charge of, but rather with so much the more care haue regard vnto it (because you were) put in trust therwith, & restore it without murmuring & with a cheerefull countenance, yeilding thanks to god for the time that hee hath lent

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it you, saying.

O Lord; I render my soule vnto thee,
with a free hart, yea and with a better
will then I receiued it. For when you
gaue mee life you bestowed it vpon a silly
creature, who was altogether ignorant
of the good hee receiued: and now you
take it from one, who knoweth what
hee putteth into your handes, which hee
yeildeth vp with a free will.

And surely euerie one ought to thinke
that it is no hard matter to returne from
the place from whence we come. And
hee hath not learned to liue well, whoe
knoweth not how to die.

Wee ought to beare the like affecti-
on to our selues as wee do to those that
fight a set combatt. For wee hate him
that playes the coward, and do fauour
him whoe with a stout courage hadd
rather dye, then bee conquered. Of-
tentimes the feare of death, is cause of
his end that flieth away.

Moreouer you know, that you receiued
your life vpon this cōditiō, that ye must die.

Bee not then so vniust to seeke to
enioye

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enioye that for euer, which was geuen you but for a certaine time, Clayming title to that, which only you were put in trust withall.

Besides, wee say that the feare and apprehension of death, is a wonderfull thing and the extremitie of all terror; Assure you, this fault doth not proceede of death, but of our imbecillitie, who are taken and stayed in the pleasures, and desier of this life, and do loue this miserable body of ours aboue measure.

And if you doe thoroughlie consider the matter, it is not death that is terrible vnto vs, but the conceite wee haue thereof. For euerie one feareth it, according to the opinion hee hath thereof, and according to his conscience. Now if this onely bee the cause that you feare it, charge your selfe with the fault, and not death, like vnto bad husbantes, who are loath to come to a reckoning for the distrust of their owne doings.

To saie that you feare it, imagyning that it is the last end of man; you haue no reason, For our soule remaineth alwaies,
which

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which liueth and cannot dye, The Grecians called death, End, geuing vs to vnderstand thereby, that it is the last remainder of a miserable life.

The holy Scripture tearmeth it sleepe, to assure vs of our certain resurrection that we may not lament as the Gentiles, who haue noe hope.

Consider howe manie holie persons, haue desired it, as a remedie against miserie. SALOMON, IOB, the holie scriptures, the histories of Saints, are full of the praises and desire of death, what vanitie is it, for to long after this wretched life, this gaile, this prison, seeing that the longer wee liue, the more we sinne, and purchase to our selues new paine. That we may not feare death, as the world doth, wee ought to doo two thinges: liue well (because of a good and christian life, maketh euen the remembraunce of death comfortable) And to belecue that, that which it pleased God to giue vs as a remedie, and ease of our labour, is not so badd, nor so much to be feared

H

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feared as we imagin: and we ought to remember, that holy men haue abhorred life, and loued Death.



Thus haue I effected what you entreated, with soe much contentment to my selfe: that I knowe not whether of the two, weare sharper spurres, to set me forwarde in this Course: Reason, mouing the dutie of friendship, and desire, the pleasure I tooke therein. As I was not long in bringing them forth, soe do I with some haste send them to you, & so leaue them that I would not hereafter haue them acknowledge me for their father: But wish that you might nurse them, apparell them, & bring them vp, for from me they haue scarce taken their essence and first being, & to saue the troth, I want milke, to nourish them. And surely bearing that shewe, and Countenance

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enance they doe, & those signes of a good
minde: though they be but little, in my
opinion they cannot be better then with
you, who may in shorte tyme with your
good indeuours, and excelent spirit, bring
them vp to more greatenes and per-
fection, & adde to their grea-
ter Nobilitie: Dig-
nitie, Fortune &
Fauour.

(.:.)

FINIS.

